

JOHN HARTLAND,

PRINTER AT

R I N G S T O W N

MARCH 23, 1796



St. GEORGE'S - FIELDS, SOUTHWARK.

With the chief Part of the condemned Sermon, Read and Remarks on the Trial, &c.

He was Indicted on the Oath of Thomas Lowthorp and others  
with "Unlawfully, Riotously, Tumultuously, and Feloniously  
"Assembling and Meeting together, on the 5th Day of July,  
"notwithstanding Proclamation had been made, and there and  
"there began to demolish and pull down the dwelling House  
"of the said Thomas Lowthorp."

L O N D O N

Printed, and sold by the Bookellers in Town and Country,

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*Thiel*  
**JOHN HARTLAND,**

TRIED AT

**K I N G S T O W N,**

MARCH 23, 1796,

**FOR A RIOT,**

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IN

**St. GEORGE'S - FIELDS, SOUTHWARK;**

With the chief Part of the condemned Sermon, Brief and Remarks on the Trial, &c.

He was Indicted on the Oath of Thomas Lowthorp and others,  
with "Unlawfully, Riotously, Tumultuously, and Feloniously  
"Assembling and Meeting together, on the 5th Day of July,  
"notwithstanding Proclamation had been made, and then and  
"there begun to demolish and pull down the dwelling House  
"of the said Thomas L——

**L O N D O N;**

Printed, and sold by the Booksellers in Town and Country,

**M, DCCXCVI.**

JOHN HARTLAND

John Craven

London

FOR A RIOT

ST. GEORGE'S - FIELDS - SOUTHWARK

With the chief part of the condemned sentence, British and Foreign on the 11th &c.

It was indicted on the Oath of Thomas Lowther and others with unlawfully, riotously, tumultuously and feloniously assembling and meeting together on the 8th Day of May as notwithstanding Proclamation had been made and then and as there began to demolish and pull down the dwelling houses of the said Thomas Lowther

1840

Printed and sold by the Author in Town and Country



*The following is a Copy of the Brief.*

**T**HE unfortunate JOHN HARTLAND, for whom only we are concerned, stands charged with the offence mentioned in the commitment:—He is a Journeyman Brush-maker, lives in Belton-Street, Long-Acre; has a wife and three children, who derive their support from his industry and hand-labour; they are entirely destitute of every other means of subsistence;—he is one of the most quiet, peaceable, industrious worthy creature, in existence *when sober*, but when intoxicated, is literally a lunatick and a madman, as by evidence will appear; and in that state he was when this melancholy circumstance happened.—The facts are as follows:—The prosecutor, Thomas Lowthorp, kept the sign of the Royal George in St. George's-Fields, Southwark; a notorious Crimping-house, at which, on Tuesday evening the 14th day of July inst. a vast concourse of people assembled, and irritated at the vile proceedings which had been carried on there, forced open the doors and entered the house, and then brought the furniture thereout, to which they set fire and demolished the same; but were dispersed at the appearance of the soldiery, &c. Prisoner became a spectator, but not a performer, as is alledged against him of the latter part of this licence, in the following manner: In the afternoon of the said 14th July, prisoner in company with a friend or two, took a walk as far as Westminster, and there went into Mr. Jacob's, the sign of the Ship, in Palace-Yard; they staid there some time, and drank very freely; during their stay there, prisoner bought of an old man, who came into the house, a small pamphlet, entitled *Gabriel's Dream*, for which he gave a penny;—they then left Jacob's with an intent to proceed home, by the way of a walk over Westminster-Bridge, round by St. George's-Fields, and so over Blackfriars-Bridge home.—At this time prisoner was much affected with liquor; in St. George's-Fields prisoner met with witness Curtis by accident, and parted with his former company, and went with him to a public-house in St. George's-Fields, at the door of which they had something to drink, and prisoner rediculously here publicly read aloud to several persons assembled, the handbill before-mentioned, which he bought in Westminster. ( Heard no evidence to that effect ) After this they went into the sign of the Prince of Wales's Head, and there drank more liquor, and afterwards to the sign of the Duke of Clarence's Head, and there drank more liquor; and when they  
came

came out of this house, Curtis wished him to go home by the way of Blackfriars-Bridge; to which he readily consented, and were then proceeding home, but in passing the Royal Circus, (now Jones's) prisoner told Curtis he was acquainted with Mr. Hughes, who he imagined was the proprietor, and if he was inclinable to see the performance, he thought he could get Curtis and himself admitted gratis, and added, we shall then be out of harm's way. They agreed to go in, but on the prisoner enquiring for Mr. Hughes, was informed by the door keepers he was not there; however, prisoner offered a shilling for himself and Curtis to be admitted, which was refused; the door-keeper's demand was two shillings, whereupon Curtis refused going in, and said, rather let us spend the money in drink, and immediately went from there into the Circus tap-house; it was then about half past six o'clock in the evening, and there they staid until half past nine o'clock, when they left it with an intent to proceed directly home; when on their leaving the Circus tap-house and ascending into the street, they observed a great concourse of people assembled in St. George's-Fields, some distance from the place where prisoner and Curtis were, and heard them making a great noise in the house in question; prisoner wanted to go, Curtis endeavoured to prevent his going, and the prisoner on that account being in the most drunken state imaginable, struck him: at this moment several people on the same side of the turnpike gate on which the prisoner were, (which was the side next Blackfriars-Bridge) forced their way through the gate towards the place, and prisoner at the same time broke away from Curtis amongst them, in the most drunken state that can be described, and went amongst the crowd;—and at the instant he broke from Curtis, saw a quantity of household furniture heaped together; the doors of the said house (the Royal George) were open, and a great number of people in every part of the house destroying and throwing the contents thereof out of the window.—The multitude assembled on the occasion were standing round the fire made of these goods. Prisoner being greatly shocked at the proceedings that were transacting, was endeavouring as well as his intoxicated state would permit, to get back again through the mob, when of a sudden, the horse-guards came, and at their appearance the people dispersed, and prisoner was surrounded in the open highway-road by the guards, and peace-officers, being unable to retreat or make the least exertions to that effect, owing to the intoxicated state he was in,—and a magistrate present gave charge of prisoner to the peace-officers, who conveyed him to a coffee-house, where he underwent an examination, and was committed for re-examination



nation on Saturday the 18th day of July following, and upon such re-examination was fully committed to take his trial.—Remarks, prisoner never knew or heard of the riot act having been read, and if it was read at all, it must have been during the time he was at the Circus tap-house.—Evidence was given before the magistrates by a runner; prisoner was the first that entered the house,—that he had during the afternoon made use of seditious words (we suppose he meant his reading the pamphlet or handbill) this prisoner denies. On prisoner's re-examination, Lowthorp the prosecutor swore that prisoner was the second person who entered his house, (meaning the Royal George) that he had got a large stick in his hand, with which he endeavoured to force down the bar, but could not; that he then aided and assisted in taking the things out of the house, and putting them upon the fire.

This account we imagine does not altogether agree with the account he gave on the first examination, when he then (as prisoner, has given us to understand:)—He swore the prisoner was the first person who entered the house.—Another person we understand was brought forward by prosecutor to prove this charge on the re-examination; but he did not swear positively to the prisoner, only that he believed him to be the person.—We believe there are no other persons, who have sworn to prisoner entering the house, nor will there be any; if so, the other parts of the evidence for the crown will be only the taking of the prisoner into custody amongst the mob drunk.—We understand the constables have declined swearing as to the prisoner being in the house at all: We are inclined to believe the evidence and the other person, who, is perhaps one of the hord of crimps,—as from them it will clearly appear he neither was, nor could be present at the time the house was entered, nor had he any stick or weapon whatever about him, nor did he know of the riot act having been read. It appears very evident that Lowthorp would not run the hazard of being a spectator in this scene.—Where had he been recognized or known, nothing could have prevented him from being torn to pieces by the mob? he therefore cannot have the audacity to swear he was present at the time this affray happened. If their vengeance was so pointed after the house, how would it have been directed had they caught him? you will therefore be pleased to be severe upon him or them, in his or their cross examination, and have not a doubt but their villainy will be detected in those points; also on the cross-examination of those who took prisoner into custody.—Be pleased to be particular as to the state of his mind at the time, and if not greatly intoxicated, and  
where

whereabouts taken into custody : for should he be convicted, he will be nothing but a convicted madman or lunatick, as by evidence will appear.

You will observe the commitment states the transaction to have been committed on the 15th day of July, inst. which was on the Wednesday ; whereas it took place on Tuesday 14th day of July, if therefore the indictment in that respect should correspond with the commitment, should suppose it to be a capital flaw, and consequently prisoner entitled to take advantage of it. The following is the evidence of Mr. John Curtis, foreman to Mr. Kerley, taylor of Dorset-Street, Salisbury-Square; (a firm royalist)—This material witness proves that on Tuesday afternoon, the 14th Day of July, the day on which this disagreeable circumstance happened; he accidentally met with prisoner in St. George's-Fields, they went together to the door of a public-house, and had something to drink;—he did not hear any thing seditious uttered by him, during the whole time he was in his company, but on the contrary, when some person present spoke about the king, prisoner said, God bless the king, we must have a king, I am a king myself when at home over my wife and family, and will be so. After they had drank out their beer, prisoner and witness went together to two other public-houses in St. George's-Fields: viz. the Prince of Wales's Head, and the Duke of Clarence's Head, where they drank more liquor;—that they then left those houses with an intent to proceed home over Blackfriars-Bridge; that prisoner was desirous of going home, and were proceeding past the Royal Circus, (not seeing the performance has been related, exactly the same as Mr. Curtis states it to be,)—They went into the Circus tap-house and drank more liquor; it was about half past six o'clock, prisoner here got into discourse about Wales, which occasioned him to shed drunken tears. Witness says that a few moments previous to their leaving the Circus tap-house, the landlady, who supplies the boys of the Circus with fruit, &c, came from there into the tap-house for a fresh supply of fruit, and putting her basket upon a dresser near where witness was, said that the mob had broke into the crimping-house again, they having broke it open the evening before, and were then throwing the furniture out of the windows; that prisoner and witness left the tap-house almost immediately after to go home, making the fourth public-house they had been in during the afternoon.—Prisoner was so intoxicated he could scarcely stand, that upon ascending into the road, they observed a great concourse of people assembled in St. George's-Fields, some distance from witness and prisoner, and heard them making a great

great noise, prisoner wanted to go; being very drunk struck witness for endeavouring to prevent him, and says the people on the side of the turnpike gate, where prisoner and witness were, being the side next Blackfriars-Bridge:—Prisoner among them rushed from witness, and followed them in the most intoxicated state that can be described, apparently out of his reason; and witness says that at the very moment prisoner left him, that he, witness saw no more of prisoner afterwards. Witness positively says that prisoner had no stick or weapon of any sort whatever with him at the time he left him, and says that prisoner was so inebriated he could scarcely stand, and wonders much how he was able to stagger through the gate at all. Says, he is positive the house was forced open long before prisoner left him—and says, the prisoner was not adverse at any time during the evening of going home, until after they left the Circus tap, and verily believes that had he not been in such a drunken state, he would not have gone through the turnpike-gate at all.—Says, he knew not of the riot act being read, nor did prisoner know it; he never was told it had; if it was read at all it must have been during the time they were at the Circus tap.

Witness was sober, as he drank but sparingly; and says, he saw the fire (which was made of the furniture of the house in question) blaze out the moment after prisoner left him; witness then came over Blackfriars-Bridge home.

Mrs. Haslop, wife of John Haslop a master brush-maker; this witness will give prisoner an excellent character when sober, but prove him insane when otherwise. Witness saw Lowthorp on Sunday the 19th July, who pointing at the Obelisk in St. George's-Fields, said, he would have prisoner hung there before a fortnight, or he would be hung there himself.

Another witness.—This witness proves, that on the 14th day of July last, about seven o'clock in the evening, having been at work at Mr. Wood's, near the turnpike, St. George's-Fields, he went into the Circus tap-house, where he sat drinking, and there saw the prisoner singing, who was very much intoxicated; that upon witness Feard coming into the tap, who this witness knew, they the two witnesses joined company together, and sat drinking until about half past nine o'clock in the evening: says, the candles were lighted, that he saw the prisoner nearly the whole of that time in the said tap-house, was led to observe him from his being made the jest of the company. Witness is not certain whether he did not go out during the time to make water or not, but is certain if he went out, it could be only for that or some such purpose, as he never was out of witness sight

fight more than five minutes together at any time during the above period. Says, the landlady came into the tap-room and exclaimed " they have broke open Lowthorp's house again, and are throwing the furniture out of the windows," or words to that effect, which occasioned witness to leave the tap together with Fear'd, to take a view thereof. Says, that prisoner and several other persons left the tap-room with them, and upon ascending the road, witness saw Lowthorp's house, which had been broke open, and a number of people therein; some throwing furniture and other things out of the windows, and others taking out the furniture at the doors of said house, which they brought towards a fire, then burning about twenty-five yards from the house, made with the goods before brought from the aforesaid house, and positively says, that the said house was then nearly emptied of all its contents, or as is vulgarly called, gutted:—And witness positively says, that during all this time, that prisoner was with him and Fear'd, at whom witness laughed, seeing him so insensible drunk, and on hearing prisoner say, Oh, damn it, the Obelisk is on fire.—Witness says, he here saw witness Daws, who spoke to him—says, the mob was so great, they could not get near the fire, much more the house, and witness positively says, that it is his opinion, the prisoner was so insensibly stupid with liquor, as to be incapable of committing any violence whatever. Witness says, he here reeled away from him and Fear'd, and yet he kept his eyes upon prisoner amongst the crowd for about ten minutes; after prisoner leaving Fear'd and him, who appeared to him as if he wanted to make his way out of it. Witness says, that prisoner did not leave their company until twenty minutes before ten o'clock in the evening. Witness says, he parted with Fear'd immediately afterwards, and went home as soon as he could make his way through the mob;—is positive of its being the 14th day of July, from being painting on that day at Mr. Wood's, and from memorandums kept in his book of work done and money received on that day.—There are other witnesses to the same effect; but I will here close the brief, by giving you one evidence more.

This witness is the son of Mrs. Humphreys, who keeps the Circus tap-house, and proves that prisoner and Curtis were at his mother's house on the evening of the 14th July last; is not certain of the exact time they came in, nor can he state the exact time they went away, as he was very busy in supplying his customers, but remembers their being there a considerable time, and is positive of their being there at candle light; recollects his mother coming down from the Circus, and says, they have broke into Lowthorp's house again, and says, that prisoner and

Curtis

Curtis was at that time in his mother's house, but what became of him afterwards he cannot tell, as he was very actively employed in his business:—Says, prisoner was exceedingly intoxicated, and think he was so much so as to be incapable of committing any violence whatever.

Now, let humanity think, if those witnesses had not been omitted, whether my poor friend would have been dead or alive at this time;—there were people called to his character, which gave him an excellent one, particularly when sober. The judge in summing up the evidence to the jury, said, that Greenblade made use of the expression,—particular when sober,—and reminded them; that he was sober at the time: The runner that took him, only was asked that question; (if I mistake) not, whether he was drunk or sober; his faint answer was, that he appeared to him to be sober. I wonder whose testimony would have borne the greatest weight in the minds of the jury, the testimony of so many creditable witnesses, or the testimony of that runner, &c. that never knew what belong to the feelings of humanity. One of them was asked the question, whether prisoner had a cock'd hat or a round hat? Answered, he could not tell.—Question, had he any hat at all? Answered, he could not tell. I have reason to think had the other two or three witnesses that was against him, been asked the same question, their answer might have been the same.

His counsellor sent him a note, while at the bar, (at that time his spirits were so low, scarcely able to speak) advising him not to have his witnesses called, for it would be better.—I was informed after the man was cast, his excuse was, had they been called, there would have been no room for petitioning;—that is true, for had they been called they would have proved his innocence of the charges alledged against him, and he would have been at liberty; then of course there would have been no room for petitioning, that trouble and expence would have not been wanting.—He and his son, and all his friends were led to believe that his trial would come on the first, being the oldest prisoner, which would have been on Monday the 21st of March, but to his great surprise and grief, on Monday the 21st of March it was put off until Wednesday the 23d of March, which made him afraid his witnesses might not be able to stay in the town, and likewise afraid his son would not be able to support them until the 23d, his money being so exhausted owing to his long confinement. On Tuesday the 22d, of March, the court, was adjourned until Wednesday morning, 23d, at ten o'clock, but contrary to the expectation of the witnesses.

nesses. A good breakfast of tea was prepared for him according to his desire, and taken to the place of confinement by half past eight o'clock in the morning, and called out for John Hartland, but received the answer, he was gone to be tried and at the bar, so he lost that breakfast; and when the witnesses received the alarming news, they were forced to leave their breakfast also, for had they waited till ten o'clock at the house where they put up, or as was advised till sent for—their not being called, plainly proves they would have not been sent for at all; though providence directed them into court of their own accord. It was even gave out by one Mr. Matthews, turnkey or jailor, to one of the man's friends, about half an hour before eight the same morning;—how soon you are, sir! you know the judge do not go to court before ten o'clock.—Such was the circumstance to the astonishment of the witnesses, and the man at the bar about half past eight, if not before.

#### *A Copy of the Heads of the condemned Sermon.*

**TEXT,** 5th CHAP. Second Corinthians, 10th verse, these words, *For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*—Minister then referred to the 5th Chap. of John, 28th and 29th verse,—*Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.*—Refer to the 17th Chap. of Acts, part of 30th and part of 31st verses: *But now he commandeth all men every where to repent; whereof he hath given assurance unto all men, in that he hath raised him from the dead.* Refer to the 20th chap. Revelations, 11, 12, and 13 verses; *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them; and I saw the dead, small and great stand before God: and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things, that were written in the books according to their works: And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. No books in heaven; nor no want of books there, that justice should be distributed according to their iniquity.—How dreadful must it be for the sons of men the last day, who are not written therein!—The righteous men were the most unfortunate, and the wicked men were the most prosperous:—*  
those

those regardless of every thing were the most prosperous; and those men best to society suffered the most affliction.—We are told that the angles caught the Lord in the arms of bliss, to prepare for the righteous their portion of joy, and to prepare for the wicked their portion of misery. Till the time of our departure, man's day at the longest are but few, for we may be taken out of this world in a moment; the Lord says, he will come like a thief in the night. What a happiness to be prepared;—it is impossible to take that away which the righteous do enjoy. There is no purgatory there, but depart those curled to everlasting fire. We are all in a sinful condition, no man can deny that, it is not every one that lays this to his heart. Man is born to sorrow, sorrow goes before him all his days;—it is not all the riches in the world that can give happiness to the soul. You must consider we are all in sin without the aid of God, and that man that humbleth himself truly before God, he shall receive all the benefits of the scriptures. How the prodigal son represents the prodigality of sinners. Mary Magdalen, she was the common talk of the town; she humbled herself to wash the feet of Jesus Christ; and the thief on the cross, he was guilty of rebellion and murder; but he said, Lord *remember me when thou comest to thy kingdom. To-day shalt thou be with me in Paradise.*—Minister refer'd to the Acts, *This is a faithful saying, that Christ came to save sinners.* Paul allowing himself to be the chief of sinners, and we must all trust our souls in his hand; *For except a man be born again, he cannot enter the kingdom of heaven. We must all appear before the judgment seat of Christ.* Think not lightly of this,—consider this is a day of visitation, the time draws nearer and nearer, to the verge of an eternal world, if from a feeling sense, call upon him for the manifestation of his mercy; call upon him to save you in that great day of the Lord. *We must appear at the judgment seat of Christ, to receive the kingdom prepared for you from the beginning of the world.*

Remarks on the sermon; the text are the words of Paul:—*We must all appear before the judgment seat of Christ.* The minister then referred to the 5th Chap. of John, 28th and 29th verses, *Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.* Had the minister began at the 27th verse, there Christ was trying to convince the people, that he was the Son of Man, and that is what he told them not to marvel at: had the minister went on to the 30th verse, instead of leaving off at the 29th, there is a further confirmation)—*I can of myself do nothing, as I here judge, and my judgment is just, because I seek not my own will, but the will of the father which has sent me; if I bear witness of myself, my witness is not true:* (another place where it says James and John wanted him to grant they might sit one on his right hand, and the other on his left in his glory: But he told them to sit on my right hand and on my left hand, is not mine to give.  
Christ

Christ was too loving and too fond of righteous judgment, to have a judgment seat at all. The doctrine of the apostles introduces nothing but fear, and the doctrine of Jesus Christ the Son of Man, introduces nothing but love, which is quite upside down to each other; but the fearful doctrine is kept up for the truth to this day. Was my life at stake, I shall abide by the doctrine of the Son of Man. In the same Chap. he tells the poor deluded people, they sent for John to bear witness of the truth, he was a burning and a shining light, and ye was willing for a season to rejoice in his light; he tells them he had a greater witness than John had,—that he did not receive his testimony from man.—Again, alluding to Moses, *Ye have neither heard his voice at any time, nor seen his shape, and have not his word abiding in you for whom he hath sent, him you believe not.*—How can you believe that receive honour one of another, and seek not the honour that cometh from God only. (Now by seeking the honour that cometh from God only, I have (as the minister observed) received all the benefits of the scripture, but those benefits are not the doctrine of Moses, John, or Peter; but the doctrine of the Son of Man. Where does he attempt to make a God of himself, when he told them he could do nothing of himself? and by the same conspiring rule, as Jesus Christ the Son of Man lost his life, I have every reason to believe that the Son of Man, John Hartland, lost his life also: for if Christ had any witnesses, they were all omitted, and I am of the opinion, that by treachery and delusion, the witnesses of John Hartland were all omitted: so it plainly appears that instead of following the true morals of the Son of Man, Jesus Christ, they follow the morals of his murderers.

Had the minister took all the 30th and 31st verses, in 17th Chap. of Acts, instead of the latter part of each verse, Paul says, *think not that the Godhead is like gold, or silver or stone, graven by art, and man device,*—alluding to the ark, or temple of Moses or Solomon.—He tells the people, *the times of this ignorance, God winked at.* (What an expression! but now commandeth all men, every were to repent. So according to Paul's own words, there was no repentance before) again, *because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained.* (Here Paul himself owns Christ to be a man:—it is astonishing the minister should omit the parts that leads to love and righteousness, and introduce those parts only that leads to fear and terror. Again the minister read the 11th, 12th, and 13th verses of the 20th chap. Revelations; had he read eleven words further, he would have found those words of comfort; *And death, and hell were cast into the lake of fire.*—As soon as you are able to believe that Jesus Christ was the Son of Man, fear and terror will be done away; you will neither be afraid of death nor hell.—Then of course, it is but a shadow. But the minister omitted those eleven words of comfort, which puts me in mind of a saying, if there was no devil there would be no use for parsons) the minister said in his sermon, “we are all in a sinful condition,

on, no man can deny that ; "but I say if you believe in Jesus Christ you can deny it with propriety.) refer to the 9th Chap. of John ; *And as Jesus passed by, he saw a man blind from his birth, they asked him who did sin, this man or his parents, that he was born blind : Jesus told them neither the man nor his parents. This blindness was similar to the blindness of the present day, blind from the truth ; but God caused the man to believe what Jesus had told him. — And you will find in the same chapter, the man's eyes were open and saw the delusion of that made nonsense called sin, and he began to know that a man of himself could do nothing, and as they found he brought the heavenly father in question, they could not understand him, they in a passion turned him out, and told him that he was born in sins, and dost thou teach us ? Now which do you believe, Jesus Christ or them ? they says he, was born in sins, and Christ says, he was not, nor his parents. Neither was I nor my parents born in sin. This is the plain way of discovering the bubble of Moses, and those are the miracles of truth, though the Roman author have construed it to miracles of a different nature ; the miracles of Christ was, to convince the people what liars had been, and how they were deceived. — He tells them not to think I will accuse you to the father ; Moses accuseth you, in whom you trust. — Moses gave you not that bread from heaven, but my father giveth you the true bread from heaven. This plainly discovereth Moses's doctrine to be a lie ; again he told them you are of your father the Devil, and the lust of your father you will do, he was a murderer from the beginning ; so was Moses, and abode not in the truth, because there is no truth in him, when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it. Which of you convince me of sin ? and because I tell you the truth, you believe me not. This shews neither the man nor his parents was born in sin, they could not convince him of sin at all ; and thanks be to God I am not to be convinced of it neither. Again he tells Peter to his face, get behind me Satan, for thou art an offence unto me, for thou favours not the things that be of God, but those that be of men : another place it says, Satan put it into the heart of Judas to betray him ; that appears to me to be the advice of Peter, to throw guilt off from himself, for you will often times find that where you place the greatest confidence, it is they that proves the most deceitful. Another place it says, have not I chosen you twelve, and one of you is a devil, that must mean Peter, for Satan and devil is both one meaning ; the Roman author says, he meant Judas ; but I think it is a hard matter to tell what another man means, and I think that author, is more liable to mistake than Jesus Christ, for he calls Peter Satan to his face, that plainly proves the meaning. It seems it was a title he gave to liars ; you may guess here who changed the truth of God into a lie, and worshipped and served the creature more than the creator.*

This is the way Christ opened the eyes of those blind from their birth, viz. blind from the truth, though they have changed it for

for man's weak understanding, as if it was the natural eyes, and tells you he had done it with clay. But Jesus tells them, *as long as I am in the world, I am the light of the world*, and those blind that are in the world at this time, believe that Jesus Christ was naturally the Son of Man; that great beam of delusion will be torn from your eyes. Oh man! are we not all the sons of meh, and God the father of all? Men the natural father, and God the spiritual father. Again, as he stiled the deluders to be Moses and Peter, and the name of Devil and Satan is the title he gives to liars, at least the beginning of liars, I will here remark, had the minister read all the 20th chapter of Revelations, instead of those parts only that introduces fear and terror, he would have found those words of comfort: *And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold of the dragon, that old serpent the devil and satan, and put a seal on him that he should deceive the nations no more.* We read of a serpent in the first Book of Moses, at the beginning of delusion, but it is God and God only, that knows the beginning of creation. Now death and hell, Devil and Satan, those frightful monsters by me are taken, and cast into the lake of fire; viz. not afraid, found out who those gentlemen were. One remark more, if ever it should be your fate to be in prison, don't you be brought to confession by your attorney, for Oh man! the words that drop from thy own lips, how easy is it to prepare witnesses against thee, and with the addition of those treacherous witnesses thy life may be betrayed and lost, and my advice is to the world to employ God for their counsel, for if John Hartland had not put his trust in man, but pleaded his own cause, the truth would have made him free, he of course would have called his witnesses, and the jury would have had the opportunity of hearing the testimony in his behalf, which was all omitted. For a child may know that one story is good till the other is heard.

FINIS.